have been embraced in the reemergence of Black cultural nationalism, particularly by rap groups such as Public Enemy.

Welsing's "Theory of Color-Confrontation" forms the intellectual and political basis for her examination of various issues confronting Black Americans, including issues of sexuality and homosexuality. Her arguments about race and sexuality, based on her theories, are her *sincerely* held beliefs. She contextualizes her positions on sexuality in a myopic analysis of Black masculinity, an analysis constructed from a still very limited, very patriarchal, and culturally conservative view of what Black liberation should be.

For Black gays and lesbians, Dr. Welsing is not as easily dismissed as Shahrazad Ali, author of the notorious book of internal strife, *The Blackman's Guide to Understanding the Blackwoman* (Philadelphia: Civilized Publications, 1989). While Ali, like Welsing, attacks Black homosexuality, she reserves her harshest commentary for Black lesbians. She writes, "The lesbian Blackwoman has arrived at her final limit and literally blows a fuse in her brain which blocks out her real gender and replaces it with a masculine role. Of course, just as male homosexuals, she overdoes it and makes herself a spectacle that is not welcome among civilized people. She is rough and tough and ready to battle. . . . She needs a special exorcism (pp.151–152)." This is what Ali advised Black males. By dismissing the lives of Black lesbians and gay men, Ali is clearly not advocating the necessary healing Black communities presently require; she is advocating further factionalization. Her virulently homophobic ideas lack credibility and are easily dismissed as incendiary.

Dr. Welsing is much more dangerous because she attempts to justify *her* homophobia and heterosexism precisely by grounding it in an acute understanding of African-American history and an analysis of the psychological effects of centuries of racist oppression and violence. Rather than dismissing Black homosexuality, Welsing explains it as evidence of Black males *adapting* to oppression. While we may

disagree with Welsing's views, we must acknowledge her own obviously fertile intellect and the power that her ideas have in many parts of the Black community. Welsing's seductive fusion of her own ideology with widely held Black nationalist concepts only shows how potentially misdirected the effort to counterattack racism can be, even for those intelligent enough to see the connections between racism, homophobia, heterosexism, classism, and all other oppressions spawned by patriarchal and white-supremacist domination.

In "Black Male Passivity," Welsing refutes any logical understanding of sexuality. By espousing Black homophobia and heterosexism—imitations of the very oppressive forces of hegemonic white male heterosexuality she attempts to challenge—she places herself in direct collusion with the forces that continually move against Blacks, gays, lesbians, and all people of color. Thus, every time a gay man or a lesbian woman is violently attacked, blood *is* figuratively on Dr. Welsing's hands as surely as blood is on the hands of the attackers. Her ideas reinforce the belief that gay and lesbian lives are expendable, and her views also provide a clue as to why the Black community has failed to intelligently and coherently address critical, life-threatening issues such as AIDS.

Arguing against an acceptance of homosexuality within the Black community, Dr. Welsing cautions:

> Black psychiatrists must understand that whites may condone homosexuality for themselves, but we as Blacks must see it as a strategy for destroying Black people that must be countered. Homosexuals or bisexuals should neither be condemned nor degraded, as they did not decide that they would be so programmed in childhood. The racist system should be held responsible. Our task is to treat and prevent its continuing and increasing occurrence (p. 91).